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THE OTHER SIDE

THE General Assembly of Unitarian and Free Christian Churches performs an increasingly important function in the community of the Unitarian Free Christian Churches. Individual congregations are meeting with difficulties undreamed of in the past, and a central body to appeal to for help or guidance is of inestimable service. The very fact that it exists, providing a fixed point of help, if the latter is required, is of major consequence.

But every congregation attached to the Assembly recognizes—some more readily than others—not only the obvious conveniences of a central administrative body, but a desire to be in tangible union with other Unitarians and Free Christians. In spite of all independence, upon which every congregation is based, each wishes to feel at home with other like congregations; and it would be a mockery of what each stands for if this were not so.

The General Assembly is therefore a visible proof of unity, and the remarkable success of the Appeal for the building of the new Essex Hall is witness enough of this. Apart from all the material advantages to be derived from the project there is little doubt that it represents in the minds of Unitarians a central witness to the existence to the unity of the community.

But it would help if certain ideas were disentangled. The General Assembly in its practical function is almost entirely an administrative body. It works through a Council, and a growing number of committees, all for the most part engaged in the disposal of affairs. The Council, which is representative of all the churches through delegates appointed in one way or another, can meet only for what is in effect a few hours every year; and then it must be engaged in business for which frequently there is little enough time. This business is increasing and will go on doing so. There is hardly an occasion when the General Assembly, save at the Annual Assembly service, and the annual service for the reception of ministers, can represent tangibly the spiritual sense of cohesion which so many Unitarians desire.

ANNUAL MEETINGS

This in part is the cause of the disappointment that some occasionally bring away from the Annual Meetings. These form the only occasion when Unitarians can meet nationally as a body. Many attending the meetings wish to use them to define and express spiritual urges. They want to thrash out certain living issues and learn where they stand with other Unitarians. This indeed is the function of most Annual Meetings, religious or otherwise. But the Assembly Annual Meetings sometimes fail in this respect. The function of business is adequately thought out, but the function of debate on living issues of importance tends to be neglected. This is largely the fault of the congregations and the delegates. In recent years there has never been any significant pressure to discuss and debate issues outside strictly business. The spiritual side of the Assembly meetings, in the sense of debate and discussion, tends to be neglected just because the urge is not strong enough.

As the Assembly becomes more important in the life of the churches it is this spiritual activity that will demand deeper attention, otherwise many, particularly the younger people, will be asking much and receiving little.

A DEEP NEED

It is with this problem partly in mind that we have stressed the need for a "commission" or "group" or "groups" entrusted with the task of thinking co-operatively about the Unitarian faith. For reasons partly of precedent and experience the ministry would be the first body to call on. There is the deepest need for men to be examining current trends of religious speculation and experience in order to provide a focus point for Unitarian experience. There is, in fact, a whole mass of debate taking place among religious bodies about the nature of their faith and where it stands with current problems. On the whole, there is little among Unitarians. This co-operative, organized spiritual life tends to be neglected for historic reasons; but as the sense of unity grows so there is likely to be this unexpressed need of men conferring deeply together about matters for which the churches really exist.

The General Assembly could help (and probably will help) effectively by taking the initiative. There is little doubt about the co-operation of the Colleges and whatever help they could afford. All this could provide a beginning and perhaps start an adventure. If time and energy could be given to it there would be nothing to lose and perhaps an unknown future may begin to appear.

Certain it is that Unitarians cannot neglect thinking about their faith. They cannot become complacent about their isolation or their need to do something about it. So much lies within the scope of ordinary possibility if the need is felt, and the desire for action.

BILLY GRAHAM VISITS NEW YORK I.

By Dale DeWitt

(The Rev. Dale DeWitt is the regional director of the Middle Atlantic States Council of Unitarian Churches, with headquarters in New York).

IF Billy Graham is as successful as he usually is in his evangelistic campaigns, much of New York City is destined next year to be stirred, shaken, convicted, partly converted and probably entertained. Graham has been invited by a large number of Protestant Churches and ministers to come to the greatest city of all and tell of its sinfulness, point out a way of redemption, and direct it to the path of salvation. Having campaigned for his brand of religious salvation in other great cities of the land, as well as in England, France, and India, he now comes to what will be considered the greatest challenge of all. Undoubtedly no stone will be left unturned to make this the greatest event. Organizational plans have been under way, a year ahead of the event, and most of the city's Protestant ministers have been invited to preparation meetings. There is probably no project in any field, business, education, or industry not excepted, where more careful, skillful and relatively expensive preparations are made to insure its success. Nothing which can be brought under organizational direction is left to chance. And with Dr. Graham's personal preaching skill added to the preparations it would seem certain that a mighty event will occur.

It is a tribute to Graham's persistence and the effectiveness of his organization that his meetings are now scheduled. For once before an attempt was made to arrange meetings here, and for lack of responsiveness by religious leaders, it was abandoned.

As plans for the Graham crusade for New York are now definitely under way I think it would be well to try frankly to understand what it means. That is what I shall attempt. And at the very beginning let me say that I consider this invitation to Billy Graham a great misfortune. It seems to me a misfortune, not alone for what it will do, but it is a sad thing that sufficient Protestant church support is available to make the venture possible. It is a retrogression of considerable proportions. There was a time some years ago when it was thought that religion in centres of culture and advancement in this country had outgrown the old fashioned fundamentalist evangelism. Apparently this idea was mistaken. For now it seems the minds of religious leaders are ready for a re-birth of heaven and hell, sin and salvation evangelism.

Two things have happened. Religion has moved backward toward an essentially fundamentalist position, and partly under the leadership of erudite theologians. Religion also has become popular, patriotic and coercive.

Neo-Orthodoxy

With regard to the first there are certain ways in which the trend of Protestant theology has strengthened the position of the Billy Graham type of fundamentalism. One of the most important points is that the neo-orthodox development battled against the liberal modernist position in religion and thus diminished the major foe of fundamentalism. Again, neo-orthodoxy in reality became a scholarly and deviously respectable form of fundamentalism itself. Though sophisticated, complex, and erudite, it is nevertheless a restatement of the biblical theology of fundamentalism. In spite of Harry Emerson Fosdick's statement in his autobiography that "neo-orthodoxy must not be identified with fundamentalism," and in spite of the variations in the forms of neo-orthodoxy, the outline is the same. There is original sin, there is salvation by grace, there is biblical authority and the biblical system of relationships with a supernatural word and a judgmental God. It is not without significance that Billy Graham was hospitably received and carefully heard by the students of Union Theological Seminary in New York, the stronghold of neo-orthodoxy. Nor does Reinhold Niebuhr's disapproval of Graham alter the basic kinship of the religious positions.

There are other sociological factors and post-war influences that might be added to the above, but in several ways and for some years we have been involved in the movement of Protestant religion back from the liberal modernist trend to the older positions.

The Fashion

The second thing that has happened I have spoken of as religion becoming popular, patriotic, and coercive. It is now the fashion to go to church. It is a way to be in the swim and to be thought of well. Furthermore, a powerful effort is now being made to identify religiousness with patriotism. Politicians want God in all government statements. They find it profitable to claim to do everything "under God". "Piety on the Potomac" is the order of the day. The result of this is that there has been introduced into religion a coercive aspect. People are a bit afraid not to be religious, not to be orthodox. When you move into a new community you can be pretty unpopular if you do not readily join a church. All the modern ways of publicity have been used to put the pressure on to go to church, and at least to seem to be religious.

This is the climate, the surrounding atmosphere in which religion has naturally moved back to doctrinal orthodoxy and conventionality. And it is this which makes it possible now for the backward evangelism of Billy Graham to come to New York.

It is strange to see this in perspective. Many of us are old enough to remember the earlier days of some of the great evangelists, including Billy Sunday. We also remember their excitements, their futility and their basic ineffectiveness. Now it comes round again in full turn. Billy Graham is a polished, more appealing, less raucous evangelist, but the message is the same and the suavity more suited to the times.

Why should anyone be troubled about this? Why should there be be objection to Billy Graham coming to New York? After all it is religion. Many think it may do some good. How can religion be harmful?

Well, it depends upon your understanding of what takes place. What seems all right in religion to the fundamentalist fanatic cannot seem all right to those who are looking for something better. But the questions deserve a frank answer. There are reasons, and good ones, for thinking that such evangelism is a misfortune.

(To be concluded)

AUTOMATION

A Trade Union Leader's Appreciation

A CONFERENCE on "Automation", arranged by the Social Service Department and the London District Provincial Assembly, was held in Stamford Street Chapel, London, on Tuesday, October 9; the President of the L.D.P.A., the Rev. J. P. Chalk, was in the chair.

The discussion was opened by Mr. G. H. Lowthian, M.B.E., general secretary of the Amalgamated Union of Building Trade Workers, formerly a member of the Carlisle congregation, and now a member at Wandsworth.

Mr. Lowthian gave an interesting and comprehensive review of "Automation", primarily as an extension or development of the long-standing process of mechanization; even the paper-tapes of some of the most modern automative processes were foreshadowed in the punched cards of the Jacquard loom. The Trade Union movement and the workers are an educated democracy; though, like any other group, they may have their bright boys and their dunces, they generally look on mechanization constructively, and the broad acceptance of new techniques has been steady and normal. Inevitably, the approach of the Trade Union movement to mechanization and automation is cautious and guarded; within a policy of full employment, we must be on our guard to protect the interests of the workers on the short-term basis whilst recognizing that the long-term effects of technical development must be good; along with the refusal to act as Luddites, there must

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WHY GO TO CHURCH?

One of the reasons most often heard for not associating oneself formally with a church is that some church members are hypocrites. They pretend to be something they are not. Their religion is a Sunday garb, never used during the rest of the week. A man of integrity wants no part of it.

A second criticism frequently heard seems to say just the opposite. To the second critic, the church has a reputation as "holy ground", and he is not holy. He is just plain John Smith, and may not be good enough to go to church. Church is for hymn singers, girls with new Easter outfits, old ladies, and "good" people. And he is none of these. He is not "churchy", and the thought of a church makes him uncomfortable. He wants no part of it.

Though these attitudes are logically irreconcilable, they rest on an identical misconception. It is a mistake quite commonly made concerning the nature and function of a church. "A church is not a fellowship of the redeemed," as someone has pithily expressed it, "but a redeeming fellowship." It is not a "company of the blessed" in the sense of having achieved perfection. Mature churchgoers know that perfection is impossible. But the impossibility of perfection does not deny the possibility of progress in right living, and on this goal churches can and do set their collective sights.

This concept of a church as a fellowship moving, however haltingly, in the direction of its ideals should answer both objections. Seen thus, a church becomes neither a collection of hypocrites—since it never promises perfection in the first place nor an exclusive club of sanctimonious psalm singers—since it invites all to "come as they are". If "plain John Smith" isn't satisfied with his plainness, but wants to add new spiritual dimensions to his life, the church may be just the place to do it. He will find his likeness there, multiplied many times over.

(From the calendar of the Stockton Unitarian Church, California.)

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be a determined attempt to see that the social consequences of change are good.

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It is generally recognized that mechanization has brought a higher standard of life, with shorter working hours and better conditions of labour, and with the increasing elimination of heavy, unskilled manual work. The need for extension of the process is also generally understood and appreciated. Labour is scarce and is likely to become scarcer, with the trend of population towards a rapid increase in the ratio of the aged to the younger and more vigorous age-group. Thus, with serious and increasing international competition, the development of mechanization must be the deciding factor between a re-doubled standard of life, as forecast by Mr. R. A. Butler, and an extremely serious trade recession in this country. Moreover, at a time when the coal industry cannot in any circumstances meet the growing need for fuel and power, the development of nuclear power seems providential. Sir John Cockcroft has estimated that, when the nuclear power stations are in full working order, electricity may cost not more than six-tenths of a penny per unit, and, when the breeder reactors are producing sufficient plutonium, this cost may be reduced by one-half. The development of nuclear power for peaceful purposes will itself be largely determined and developed by automation, and the realization of the almost limitless possibilities it opens up will depend on the development of further automative processes.

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Many problems have arisen and will arise. Redundancy is one of the short-term problems, but there is still not enough labour, and with planning and the co-operation of the Unions, redundancy can be dealt with by stopping the intake of workers and allowing natural wastage to take its course. The geographical mobility of labour presents problems, but the movement of industry over a long period has been possible with the gradual movement of labour to new areas, and the country needs a planned policy to cover the contingent difficulties of housing and transport. The high capital costs mean that every machine must be used to its capacity during its working life, and this means an increase in the incidence of shift-working; this is also generally recognized, and firms like Cadbury's have shown that, by careful study and the provision of opportunities for shopping, education and relaxation, this need may present no insuperable problem. Mr. Lowthian went on to deal with fatigue and boredom and other difficulties that may be anticipated, but if automation is gradual and full employment is maintained, then given proper safeguards not excluding the proper intervention of the state, there will be no real problem.

One large and fundamental issue remains: is automation merely a development of mechanization, or is it a development of such magnitude as to constitute an almost entirely new principle or departure? It is possible that the implications and possibilities may become far too great to be treated as normal developments in the process of mechanization. Whilst we must be alert to this possibility, the speaker felt that the speed at which automation develops will be restricted by many factors including capital costs, capital replacement, and the desperate shortage of technical staff. There need be no very grave fear of excessively large-scale developments overnight.

In the discussion that followed, many questions were asked on such matters as the proportion of skilled to unskilled labour, the exchange of workers between unions, the problems of fatigue and boredom and so forth. The speaker answered freely and readily, and drawing the meeting to a close, the Rev. J. P. Chalk thanked Mr. Lowthian very sincerely for making this conference so interesting and well worthwhile to all concerned.

COMMENT

Applause in Church

A FEW weeks ago some correspondents took me to task about applause in church, and asserted in effect that applause was often an annoyance to the listener and the performer alike. The conclusion I have reached is that for some it may be so, but the average concert-goer feels that he ought to show his appreciation, and there is no other way to do that than to applaud; whilst the soloist, orchestra or conductor, as a rule, appreciate the tribute.

During the last week or two I have been to two orchestral concerts, and if the soloists and the conductor did not enjoy the applause then they were mighty dissemblers. Last week an acquaintance came up to me and said that he had come to the conclusion that I must be "Commentator" of *The Inquirer*, and the conversation fell on just this matter of applause in churches. A day or two later I received from him a quotation from *Conversations with Casals*, by J. Ma. Corredor, relating to the Prades Festival of 1950, dedicated to Bach, when in the course of 13 concerts, the six Brandenburg concertos were played and conducted by Casals, and the six suites for solo cello were played by him. The concerts took place in the parish church in the presence of a tremendous audience, but there was no applause for three weeks, until after the last cantata, when the Bishops of St. Flour and Perpignan gave the signal to applaud, and it lasted over 20 minutes. The thought, however, came to my mind—would it not have been better to spread the applause over the 13 concerts? Twenty minutes of applause would spoil any concert.

Music and Physical Exercise

Many years ago, in New Zealand, I fell into conversation with a farmer, who told me that he had just bought a piano. I suggested that perhaps he would have all his family taught to play it; and he answered that probably he would have the girls taught, but there wasn't enough exercise in piano-playing for a boy. I was reminded of this by a story I read recently of a recital that the pianist, Leopold Mayer, gave at the Austrian Court in the first half of the 19th century. The performance was received with a murmur of appreciation; the pianist bowed low; the emperor rose and approached him. Without taking his eye from the heated countenance of the musician, he exclaimed: "That is wonderful. I have heard Chopin, I have heard Liszt, I have heard all the celebrities—but I assure you that none of them perspired so much as you do; it's magnificent!"

Students and Books

For one who has vivid memories of the way in which students at one of the older seats of learning used to crowd the bookshops, obviously spending among them a considerable sum on the purchase of books, it came as a considerable surprise to read that in Cambridge the average annual expenditure on books by students is not more than £2 each. The result on the booksellers themselves is sometimes calamitous. One such says that he sells only five per cent of his stock locally, and depends on his export trade, whilst others have closed their doors or sold to multiple stores.

Another result is that the libraries are overcrowded by students who merely wish to read the ordinary textbooks of their course which now costs usually anything from 25s. to 70s. It has been suggested that at least £10 per year should be added to student grants, expressly earmarked for such purchases, for the situation is far from satisfactory. One feels, of course, that students spend more than used to be the case on other things, such, for example, as foreign travelling, but the personal and national advantage of that is so clear that one would not like to see such expenditure reduced.

Accidents at Home

A wit once remarked that the most dangerous place of all was one's own bed, for he had found that far more people died there than anywhere else; but it is a surprising and tragic fact that more fatal accidents take place in the home than on the roads or in the factory. In fact, more than half of the fatal accidents occur in the home. This fact was made the basis of his recent address to the National Safety Congress in London by Mr. Clifford Culpin, chairman of the town and country planning and housing committtee of the Royal Institute of British Architects. This fact had driven him, he said, to inquire what contribution his own profession could make towards the reduction of the number of accidents in the home.

The increase in building costs had resulted in the contraction of "circulation space"—halls, passages, staircases, lobbies and in the kitchen and bathrooms; and yet these were the very places where accidents were most likely to occur. If the cost of building were not to be increased, this could be remedied only by reducing the size of rooms. There were, however, several ways in which great improvements could be made without going so far. Windows should be arranged so that they could be cleaned without the use of ladders, the sink and cooker should be on the same side of the room, obviating the necessity of carrying boiling saucepans across the room, and cookers should not be placed where a draught could blow them out. All of this seems simple enough, but in practice it is often enough overlooked.

Commentator.

FROM DARKNESS INTO LIFE

By Keith C. Trencher

LONG ago I joined the vast army of people who run two books concurrently and by a happy chance the book under review has fallen into place.

Let me put it this way. L. E. Eeman[*] has taken a journey from darkness into light. He has climbed, as it were, from the valley of the shadow of death to the summit of health. In August, 1919, he was granted a 100 per cent. disability pension. He had had an air crash while serving his country and ended up "a hopeless and physical wreck". But his permanent pension was cancelled within two years of his discharge from hospital. "What had happened," he asks, "between March, 1918, and July, 1921, to cause this 100 per cent. reversal of official medical opinion?"

It was certainly an extraordinary transformation. The journey from darkness into life never has been easy but Mr. Eeman has taken it and won through. His ascent to the summit appears complete. His book sets out to demonstrate how others can undertake the same climb with the same result. And it is just here that I found my second book so terribly useful, even just as a contrast, for "The Technique of Conscious Evolution" has demanded just about every ounce of mental energy my puny mind possesses. Mr. Eeman, having found that he was cured by a chance discovery, and having found he can employ this discovery in the service of others, seeks an explanation after the event.

Evolution, he argues, reaches its maximum development only through the conscious and deliberate use of creative power by the individual and he describes a technique which will enable those who practise it faithfully to liberate and control this power consciously. Fuller life can be enjoyed by making the selfconscious of functions hitherto unconscious, and, "by enabling it to root out error from these functions, to bring to fruition latent faculties and, through its servants the senses, to gather from the objective world the energy it will expend in subjective evolution". The principle of his case is most clearly stated when he says, "Man should not rest satisfied with blind progression, less still with stagnation. He must progress intelligently; evolve consciously". This book is one of several published by the writer to assist us toward this desirable end and there is little doubt that many have received the help they had to have for a revitalization of health, body, nerve and mind.

One point that worries me about all this is the difficulty of grasping it. How is the ordinary person to understand Mr. Eeman anymore than the ordinary person appears to be able to undertake the discipline of yoga? When it comes down to it (and this is not necessarily a criticism), most of us live in the pre-logical phase of human behaviour, to a greater or lesser extent. To aid us towards health, peace, salvation, more abundant life, call it what you will, we are fully liable to start recognizing incarnations where none exist, but still find them helpful. Mr. Eeman says we must, "... expand the bounds of (our) consciousness, become conscious of that which is now unconscious, master it, use it to ever improving purpose". Maybe! But even if I understand this aright, it strikes me as being poor comfort in the face of the death of a loved one. It just is not enough.

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The second book I have been reading is an autobiography of a mountaineering ace, the man who spent his whole early life in preparation for a supreme exhibition of human endurance, a fantastic tale of superhuman energy and achievement, transcending all previous limits in difficulty, danger and lonely suffering, and reaching its tremendous climax in his lone visit to the summit of the 26,620 foot Nanga Parbat, spending a whole night out alone almost on the summit, yet still reaching camp and the support of his companions. This man, Hermann Buhl, strikes me as being after the same control Mr. Eeman bids us attain: "Between desire and achievement," says Buhl, "lies preparation. ... The first thing is to know ourselves; to establish—or at least assess—our own limitations". For him to know himself requires no expansion of the bounds of consciousness by knowing the unconsciousness, but rather a close, intimate contact with physical things, the challenge of natural elements in all their moods, which somehow, in their wisdom, draw from us the control, and indeed, the vision, required for mastery. Even on our lesser scale, most people are liable to understand this approach much more easily.

This is not to say Mr. Eeman is wrong nor his technique worthless. Plainly, many have received the utmost help from him. His book is not only the outcome of long and serious thought, but also a life-time's practice and experience. And the book has one outstanding virtue for Unitarians—that its background thought appears remarkably sympathetic to what seems the main line of thinking within our Movement, only it challenges us to review most careful the whole matter of the relationship between religion and healing. It is a sincere book. But then, Mr. Eeman is a very sincere man.

[*] *"The Technique of Conscious Evolution," by L. E. Eeman. Published by C. W. Daniel Co., Ltd., 25s.*

UNITARIAN COLLEGE — THE NEW SESSION

By A. B. Downing

THE 1956/57 Academic Session of the College formally began on Wednesday, October 3, with the Opening Proceedings. These, as usual, proved to be one of our denominational occasions in the Manchester area. Indeed the College's Opening and Closing Proceedings are well established in our Unitarian calendar as, you might say, our liberal equivalent of Days of Obligation. At any rate there seems to be a general convergence upon the College on these occasions. Tradition, and perhaps a discerning sense of what is interesting and important and free for all, guide a good number of Unitarian feet in the direction of the College. Since the Proceedings are now held in the Library, the scene of not a few fruitful ceremonies in the past, the visitor has not only a good view of the procession of flapping gowns and multi-coloured hoods treading their dignified way through the College yard. He can also perhaps feel a certain kinship with that famous tourist visitor to St. Paul's, who exclaimed in tones of reverent awe:

Holy Moses, take a look!
Brain and brawn in every nook!

As Miss Holt, the College President, reminded us, at the formal opening of a new session we ought to look forward and not back. In fact we did both. She, speaking for the College, welcomed the students both new and old and wished them a happy issue out of their future year of labour. Dr. McLachlan on the other hand, as the invited Opening Lecturer, cast us—as only he can—into a fortunately not too distant past. Our dead precursors are meat and drink to Dr. McLachlan's intellectual appetite. He has a unique capacity for digging and delving into our forgotten past. On this occasion, however, he had most fittingly decided to delve to a depth of only an odd decade or two. A detailed and personal portrait of the late Dr. Earl Morse Wilbur was the result. Dr. Wilbur was an American scholar worthy of Dr. McLachlan's affection and esteem. His contribution to Unitarian historical scholarship was in many ways unique. Besides being a noted historian, with whom apparently Dr. McLachlan had exchanged a voluminous professional correspondence, he was also an infinitely kind man and a very wonderful pastor of souls, a fact which the Lecturer made abundantly clear.

Earl Morse Wilbur

This Opening Address "Earl Morse Wilbur: Scholar and Traveller" will no doubt find its way one day into more learned columns than this journal can provide. But it was so full of facts and reminiscences that it is not easy to summarize. Dr. McLachlan has a very wonderful store of knowledge, but the day is very unlikely ever to dawn when he who listens to him can do so with a clear conscience, knowing that he is carefully registering and remembering every recorded fact. Those of you who did not hear the Address will have to take my word for it that Dr. Wilbur's personality was summoned into life again by his former colleague, even complete with that pocket-sized umbrella which made such an impression on the bus queue in Albert Square. We were grateful, indeed only too eager, for such touches and many other sidelights on a distinguished and beloved American scholar and visitor to our shores. Few Unitarians there must be who can be mistaken for an English aristocrat by a critical librarian in the Vatican. But such was the benign experience of Earl Morse Wilbur — one, from which, in the sacred name of scholarship, he did not fail to reap advantage. Dr. Wilbur in hot pursuit of historical evidence was, it seems, irresistible. It was good to have such a kindly and intrepid figure brought to life again in an academic Institution for the training of ministers who, ideally at least, ought to have a few of the qualities that he possessed.

Dr. McLachlan was of course given a great ovation. He spoke with all his accustomed vigour and with a touch of emotion at the end which showed that between distinguished scholars there can exist not only great respect but also great affection.

To revert for a moment to Miss Holt's opening remarks, I ought not to forget the kind welcome she gave to Mrs. Kenworthy as the new Matron of the College. The comfort and health of its inmates were, as all who know Mrs. Kenworthy will agree, in most capable hands and the President's kindly welcome was warmly applauded. She has already done much for the College and made her domestic mark upon it. We wish her well.

The President referred to the College's dire need of redecoration, which was having the urgent attention of the Committee. Miss Holt threw out the suggestion that churches and schools in our movement might be encouraged to adopt specific rooms and make them the special object of their financial help and personal interest. We pass on the suggestion. It is becoming increasingly important for the College's needs to be brought home to the ordinary members of our movement throughout the country.

After Tea

After a refreshing interval for tea the audience transformed itself into the Annual Meeting of College Subscribers, presided over by Mr. H. B. Moore and directing its attention to the more mundane matters of administration. On the financial side it was reported that total expenditure of £6,421 had increased by £462, leaving a deficit of £829. This deficit in turn was almost £400 more than the deficit of last year. For the coming year there are only 4 full-time theological students in residence as against 7 last year, thus leaving more places for Hostel students from other faculties, whose financial contributions will perhaps do a little to lighten the deficit. It was pointed out that financially the College can only just about balance its accounts when there are no more than 4 ministerial students to cater for. This is far too little for denominational needs and the importance of increasing financial help from the Unitarian body was brought home to the meeting with some emphasis.

An unexpected item was the election of Dr. McLachlan to the list of College Vice-Presidents, which was accepted with much applause though only after the more cautious guardians of the College's Bye-Laws had pointed out their grave doubts as to whether such an election was strictly in order. These doubts were apologetically expressed, for everyone wanted to give Dr. McLachlan a mark of the College's esteem. However, after a full five minutes of administrative anguish, the meeting had its democratic way and the Committee will no doubt sort out that little problem at some more suitable moment.

Thus a further session is inaugurated and those amongst us who are faithful Unitarians, knowing how much the College means to our religious ministry, will wish it well in its continuing well-ordered labours . . . and not only wish it well, but send it a subscription too! A subscription, my dear fellow readers, is a nice, reliable and tangible token of your goodwill and large numbers of them would set us well on the road towards solvency and salvation! The College can only hope, with the ancient psalmist, that you will give ear unto its prayer and hear its cry.

WHY AND WHEREFORE?

Question—*What do Unitarians mean by "the leadership of Jesus?" There are many things about which he gives no lead, or in which he gives a lead open to misinterpretation. Why do you narrow the religious life to one personality and to one period of history?*

Answer—The common Unitarian acceptance of the leadership of Jesus springs from a recognition of the fact that Jesus of Nazareth still remains unchallenged as one of the greatest religious geniuses of all time. No form of Christianity, however unorthodox, can ever hope to shake itself free of the decisive influence of his life and teaching, and it will always bear the stamp of his amazing and forceful personality. To Unitarians, no less than to others, Jesus must remain, in a very real sense, "the author and perfecter of our faith," the instigator and pioneer of that reform of Judaism from which has sprung our characteristic religious outlook. To this extent therefore, we cannot but honour and revere him as leader and teacher.

But this most certainly does not mean that we regard him as one who can give a clear and unmistakable lead on any and every topic. We know that Jesus himself thoroughly disapproved of this attitude, and was always urging each individual to judge for himself in any particular case. Nor does the acceptance of the leadership of Jesus imply that we narrow the religious life to one personality and to one period of history.

On the contrary, this is precisely where Unitarians differ from other Christians. Other Christians regard Jesus as a final revelation of the nature of God. We believe that God fulfils himself in many ways, and in all ages. But this is by no means inconsistent with the view which sees in Jesus a supremely gifted leader, still able to offer some very pertinent guidance in our quest for divine truth, not to mention the dynamic of personal inspiration and example.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

General Assembly Sunday

SIR,—May I again remind your readers that October 28 will be Assembly Sunday, when it is hoped that all our churches will take collections in aid of the funds of the General Assembly.

During this year the Council decided that, in order to make the Appeal Fund last as long as possible, the annual allocations from it must in future be "rationed" to a definite limited amount; the result on the ordinary G.A. budget has been that the target for the collections has now to be raised to £1,500.

In the last two years the target of £1,000 has been reached and passed, and the congregations are now urged to make every effort to raise the increased amount required.—Yours,

278 Hale Lane, Edgware. *Ronald P. Jones*
(Hon. Treasurer).

Booker Washington

SIR,—We should be grateful to Mr. Baker Short for reminding us of the Centenary of Booker Washington's birth. I well remember the great ovation he received when he spoke at the Public Meeting at the International Conference at Boston in 1907 and also the way in which the coloured lift-man's face lighted up at our hotel when we told him we were going to hear Mr. Booker Washington speak. That was the only time I saw him but he was still reverently remembered in 1920 when Miss Hargrove and I visited the Hampton Institute. It is a wonderful place and we were fortunate enough to be there for the annual Speech Day when the whole School of about 1,200 gathered in the great amphitheatre. The highlight was the announcement of the Motto for the ensuing year chosen by the senior class. On that occasion it was, I think, "To An Unselfish End, We Aspire". We also attended an informal New Year's Eve Party where most people had come in fancy dress appropriate to 1620. Our hostess, dressed as an Indian Squaw, welcomed us all very wittily. This informal meeting with the staff left us with the impression that they were a very fine group giving unselfish service to the coloured people through their work at the Institute.—Yours,

Penmare. *E. R. Lee.*

"Supreme Being"

SIR,—If Mr. N. J. Teape is willing to admit that the use of what he terms "the anthropomorphic language in our church service" it seems to me curiously inappropriate and even most unseemly for him to object in *The Inquirer* to the use of the phrase "a Supreme Being" in reference to God in what is essentially a pastoral letter to our churches by the President of our General Assembly. As all human language must be relative to human thought and experience, even the most philosophically profound and exactly defined (in scientific or any other terms) reference to God must surely be ultimately "anthropomorphic".—Yours,

Lincoln. *H. W. Kendall*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

The New Essex Hall Fund Appeal Committee are next week sponsoring a special four-page coloured brochure through "The Inquirer". Postal subscribers will receive their "Inquirer" and the brochure by envelope through the post. All other copies will be sent out in the usual way.

Death of Miss Mary F. Gill

We have been asked to draw the attention of our readers to the death of Miss Mary F. Gill, the American National Chairman of the Friendly Links Committee. She corresponded with many English Unitarian friends. They will know the debt they owe in friendship to Miss Gill. She died at Milton, Massachusetts, on August 29, 1956.

A Strange Device

The Rev. J. K. Nettlefold, once a Unitarian minister and now an Anglican clergyman, has published a volume of reminiscences, in which for the most part he invents substitutes for the real names of Unitarians. All the more inexplicable is it, therefore, that in place of the true name of his predecessor at what he calls "Stockley" he uses the honoured name of the late Rev. R. A. Armstrong (initials and all), and indulges in a belittling account of Mr. and Mrs. Armstrong. Not only was this distinguished minister of Nottingham and Liverpool held in universal esteem, but he had no connection whatever with "Stockley". The details given of his life and character are completely false in relation to him, and—to say the least—uncharitable in relation to Mr. Nettlefold's actual and worthy predecessor.

Belfast: All Souls: The thirty-second Anniversary of the re-opening of York St. had an attendance of 1,200. The Service was relayed to the Hall where some 500 members and friends were later entertained to tea.

South-East Wales District Women's League: On Wednesday, October 3, the Autumn Meeting of the South-East Wales District Women's League was held at High Street Chapel, Swansea. The meeting was opened with a Devotional Service conducted by the President, Mrs. M. J. Davies, Trecynon. The organist was Mr. Ceredig Williams, Swansea.

The Guest Speaker was Miss Jowett, Glamorgan County Director of British Red Cross Society, who gave an interesting account of the work done, and services rendered to those in need, by the Society. A vivid account of her experiences both here and in foreign countries kept the audience spellbound. A vote of thanks to Miss Jowett was proposed by Mrs. Lewis, Secretary of Trebanos Branch, and seconded by Mrs. Davies, President of Swansea Branch. Many more voiced their appreciation and thanks. Collection taken was handed to Miss Jowett to help further the good work.

A short Business Meeting followed. Minutes were read, and confirmed, and reports of Central Committee Meetings were given by Mrs. Thomas, Pontypridd, District Representative there. Now that Mrs. Thomas has been elected on the Central Committee, Mrs. M. J. Davies, Trecynon, President of the District, was elected District Representative. All were glad to welcome Rev. E. R. Lee to the meeting.

Evesham: The induction of the Rev. John E. Bright as Minister of Oat Street Chapel took place on October 4. The simple service was impressively conducted by the Rev. Gordon Stuart, the charges to the congregation and Minister being given, both in moving terms, by the Rev. P. C. Whitman and the Rev. Harry Maguire respectively. The formal invitation to the new Minister was made by the Chairman of the Congregation (Mr. Kenneth Gill Smith) and accepted by Mr. Bright.

Following the induction a welcome meeting was held in the schoolroom. Mr. Gill Smith presided and extended a cordial welcome on behalf of the congregation to Mr. and Mrs. Bright and their two sons. Alderman Mrs. Nightingale spoke on behalf of the Women's League and Mr. Witts, organist, on behalf of the

(Continued on page 348)

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 21st, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Rev. A. J. Martin
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
[illegible], Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. [illegible]
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, [illegible] Road, 6.30, Rev. Maurice Jennings
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible] McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. [illegible]
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Dr. J. C. Flower
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6.30, Student
Bolton ([illegible]) Unitarian Chapel, [illegible] Lane, 6.30, Rev. [illegible] Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. [illegible]
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. J. B. Walker, 6.30, Rev. J. Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
[illegible], [illegible] Street, 2.15, Sunday School, 6.30, Rev. [illegible] Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. J. Nicholson
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. E. Lloyd
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs, Old Meeting Road, 11 and 6.30, Rev. P. C. [illegible]
[illegible], [illegible] Road, 11, Sunday School, 6.30, Rev. [illegible] Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. [illegible], (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, [illegible] Street Chapel, 11, Children's Chapel, 6.30, Rev. F. [illegible]
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
[illegible], Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 6.30, Mr. G. E. Bailey
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. [illegible]
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Supply
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. [illegible] Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. M. S. [illegible]
[illegible], Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. [illegible]
[illegible], [illegible] Street, 3, Rev. Barbara Thomas
[illegible], [illegible] Street Church, 11.15, Rev. R. Nigel Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John [illegible]
Halifax, Northgate End, 10.45 and 6.30, Rev. N. J. [illegible]
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible]
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. [illegible]
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Mr. R. Blackburn
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. [illegible]
[illegible], [illegible] Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. A. McCullagh
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. E. L. [illegible], 6.30, Rev. J. [illegible]
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Watkins
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, ——
Letchworth, Services, Miss J. E. Lindsey, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Rev. W. J. [illegible]
[illegible], High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. F. N. [illegible]
[illegible], [illegible] Free Church, 11, Rev. N. [illegible]
[illegible], [illegible], [illegible] Street, 6.30, Rev. J. K. [illegible]
[illegible], [illegible] Chapel, 11, Rev. [illegible]
London, [illegible] Road, [illegible], 3, Sunday School, 6.30, Rev. N. [illegible]
London, [illegible] Street, 6.30, Rev. C. [illegible]
London, [illegible] Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. John Kielty
London, [illegible], [illegible] Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. [illegible]
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. [illegible]
London, Golders Green, Hoop Lane, 11, Rev. J. D. [illegible], 6.30, Rev. L. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. A. Peacock
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. R. C. [illegible]
London, Ilford, High Road, 6.30, Rev. W. [illegible]
London, [illegible], Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, [illegible], Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. R. W. [illegible]
London, [illegible], Lea Bridge Road, [illegible] Green, 6.30, Mr. John [illegible]
London, [illegible] Street Church, [illegible] Green, 6.30, Rev. F. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. A. D. Mitchell
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. [illegible]
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. [illegible]
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. [illegible]
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Dr. R. W. [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, U.Y.P.L.
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, [illegible] Chapel, Whitefield, 10.45, Rev. [illegible] H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Phillip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 3, each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.45, Rev. E. B. Short, 6, Pageant
Northampton, Kettering Road Church, 6.30, Mr. A. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. Eric Phillips
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
[illegible], [illegible], The Meeting House, 11, Rev. N. C. [illegible]
Rochdale, Blackwater Street, 10.30, Mrs. F. J. [illegible], 6.30, Rev. C. G. Bolam
[illegible], Church of Our Father, 10.45 and 6.30, Rev. J. B. [illegible]
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Mr. T. H. Morris
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Kell Memorial Hall, Belle Vue Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, [illegible] Street, 6.30, Rev. Stanley B. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. T. H. Jones
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also, 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. Basil Viney
Swindon, [illegible] Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. [illegible] L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. [illegible]
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
[illegible], Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. E. W. Hill
West Kirby, [illegible] Gardens, 11, Rev. Maurice Jennings, (also 6.30, 1st Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
Whitby, Flowergate, 6, Mrs. T. Gill
York, St. Saviourgate Chapel, 6.30, Rev. T. Berry Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 10 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. [illegible]. Meetings as advertised.
[illegible] Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. [illegible]
Wellington, Services suspended. Enquiries — Mrs. [illegible], Tel. 41-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

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(*Continued from page 346*)

self and the choir. The Rev. Gordon Stuart, once a fellow-student with Mr. Bright at Manchester College, Oxford, spoke in the latter's commendation and conveyed the good wishes of the Church of the Messiah, Birmingham, to both the Minister and the Oat Street congregation. The Mayor of Evesham (Councillor Beckley) welcomed Mr. Bright to Evesham as representative of that Borough. Mr. Bright replied. Letters of apology were received from Ministers of other denominations, who were unable to attend, including cordial messages of goodwill from the Vicar of Evesham and the Baptist Minister. It was felt that the events of the evening constituted a happy inauguration of Mr. Bright's ministry which opened on Sunday, October 7.

Knutsford and Allostock: At the Morning Service of the Harvest Festival the Chairman, other members, and the Town Clerk of the Urban District Council were in attendance. The Afternoon Service was given over to the Sunday School Scholars who presented their own small Harvest Gifts during the Service and received by the Rose Queen. Later the elder girls delighted in taking gifts of fruit and flowers to indisposed and aged Chapel members.

Allostock Chapel, some six miles away, for which the Knutsford Chapel Committee and Minister are responsible, also enjoyed a packed Chapel for its Afternoon Harvest Service. The Choir and several members from Knutsford, as on previous occasions, took part in the service and helped to swell the congregation. During the last few months new life, activity and interest in and around this small country Chapel have developed. Especially is this the case with the Sunday School now under the leadership of an enthusiastic lady resident on the spot. Previously, services have been held at Allostock in the afternoon once a month beginning with April and ending with October, conducted by the Knutsford Chapel Minister and aided by the Knutsford Chapel Organist, but now, as the result of a request, the Services are to continue throughout the year. The Sunday School meets every Sunday and for the first Sunday in November, Sunday School Anniversary Services are planned including, an Evening Service, which is certainly something new! Needless to say the Knutsford Chapel Committee, who have recently provided a new Chapel Notice Board for Allostock which has lacked one for several years, and Minister, are taking a keen interest in what is happening and are encouraging it in every possible way.

Because of woodworm infestation of the Knutsford Chapel timbers, and necessary repairs to what is a fine organ, a Gift Day was organized having for its target £200 to cover the cost. An appeal was made not only to Chapel members, but also to the public on the basis of the Chapel's wide historical interest which brings each year numerous visitors from far and near, and from overseas. On October 6 the Officers and Minister spent the day in the Chapel Vestry receiving gifts.

Norwich: The Bi-centenary Celebration, commemorating the opening of Thomas Ivory's handsome Georgian meeting-house, the present Octagon Chapel, was held on Sunday, September 30. The singing of a large congregation was led by a choir of schoolboys, and the service was conducted by the Minister, the Rev. J. A. Kennedy, assisted by the Rev. Dr. Mortimer Rowe. The lessons were read by the President of the General Assembly, Mr. C. H. Pollard, and the Rev. F. L. Page, representing the Norwich Free Church Council. Among the distinguished visitors were the Lord Mayor and Sheriff of Norwich, and the President of the Eastern Union, Professor F. J. M. Stratton, and in the procession of ministers were four former ministers of the Chapel. The preacher was the Rev. John Kielty, whose sermon on the desperate need of our time for a compelling faith was a fitting climax to the occasion.

Former ministers who were welcomed at the Reception on the previous evening were Dr. Mortimer Rowe (1908-13), the Rev. Lawrence Redfern (1914-18), the Rev. J. K. Nettlefold (now Rector of Bourton-on-the-Water (1927-35)), and the Rev. Leonard Mason (1943-48). Dr. R. W. Wilde was present as a former member of the congregation, and the President and Secretary of the General Assembly were also among the guests. The Rector of the two churches in Colegate came to express his greetings and good wishes. Messages were read from Dr. Alfred Hall (minister, 1900-8), Mrs. M. G. Mitchell and Mrs. M. P. Stewart, whose husband, the late Rev. Duncan P. Stewart, was minister, 1936-42.

In connection with the Bi-centenary the congregation, with help from the General Assembly and the Historic Churches Preservation Trust, has raised nearly £2,000 to cover the cost of an extensive scheme of restoration of the chapel, which was completed before the celebration took place.

A series of public meetings has been arranged by the Publicity Committee, to make known the aims and beliefs for which the Octagon stands. The congregation begins its third century in the present building (a former chapel on the same site was put up in 1687) intent on spreading its religious witness.

Swansea: The late Mr. T. P. Simons bequeathed £200 to the Unitarian Church on condition that the interest should be used in defraying the expenses of inviting an eminent Unitarian to deliver an annual sermon at Swansea. The second annual bequest sermon was delivered by the Rt. Hon. Chuter Ede on September 30. The congregation numbered approximately 230, and Mr. Ede's visit was greatly appreciated.

Holidays or Rest

WINTER WARMTH for convalescence, rest or holidays. A quiet friendly Private Hotel in South Coast resort noted for mild climate. Recommended by Unitarians. Special offer to December 20th, 4½/7 gns., including full board, early tea, gratuities, heated bedroom (central heating everywhere). Vegetarian if desired. Breakfast in bed (nominal charge). Twin beds; h. and c.; Slumberlands. Two comfortable Lounges. Illustrated brochures on request. Facing South; opposite covered walk, near warm Sun-Lounge. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

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